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RELIGIOUS.

Dangers of the Church.

There are some *dangers* connected with the present state of the church, and growing out of the cast of its piety at this day.

There is danger that the church will *lose sight of her dependence on God.* The danger here spoken of, is created by the wide success of christian efforts at the present day. Success is apt to beget pride, and pride to issue in casting off a sense of dependence. Then come desertion, defeat, and discouragement. In success, therefore, it is proper to rejoice with trembling. For, it may be the perverted occasion of bringing down disaster and disappointment upon the church. Indeed, have we not in some respects, and to some extent, seen its disastrous influence already? For ourselves we have greatly feared that the time *may* come, when the interest which had been taken in the prosperity of religion and the progress of the gospel on earth, would decline, and there would come upon the hearts of good men, an apathy and a chill, resulting from a want of a continued reliance on God, and requiring many years to recover from it. We are not without such fears still. And if we had any hope that we could make our voice heard, we would send our note of warning through the churches. We would say to them, Forget your dependence on God for your successes, and you will have no more success. Unacknowledged and abused mercy will withhold its blessing from you.—Beware of your danger, avoid the rock, ere you split upon it.

If the church, borne on as she has been for several years past, by the full tide of prosperity, shall ever come to surrender her sense of dependence, and to give way to feelings of self-reliance, and pride, and vanity, she may expect to see her career of prosperity arrested, and her fair prospects overcast. And long may the time be, before the ground, thus lost, shall be recovered again.

There is another danger too, on the part of christians at this day; *want of sincerity and godly simplicity of purpose.* The piety of the people of God is liable to suffer from this source; perhaps it is suffering from this source already. There is an openness, a directness, an honesty of purpose, which ought to characterize the people of God under all possible circumstances. But the danger of the times is, that christians may be led to practice some degree of disingenuousness and artifice with the view of reconciling opposers and gaining all parties. There is danger that the great and more offensive doctrines of the bible, may be partially lost sight of, in the effort to conciliate men to a favorite object. There is danger that strict conscientiousness may be sacrificed. There is danger, in short that the church may be beguiled from the simplicity of the gospel. *Management*, to secure its ends, may eat out the life and soul of religion.

We may mention as another source of danger at this day, that christians now, more than formerly, meet and mingle with worldly men. The business concerns of the church bring its friends extensively into contact with men who are destitute of piety. This intercourse, we know, *may* be carried on safely. There may be a strength of piety, which shall resist the exposure to contamination, and triumph over it. But there is danger, that from this intercourse with the world, the tone of religious feeling will be lowered, and that the people of God may be insensibly led into compliances with the feelings of worldly men, and thus be seduced from the strictness and purity of holy living. Of this there is much danger. And we think we have seen the men, who have yielded to this contamination from the world, and whose piety is suffering in consequence of it. Oh, if the church would keep itself unperverted and pure, it must beware of being drawn into improper entanglements with the world!

Another danger is, that christians will cultivate too little self-converse and inspection of their own hearts. Personal piety can never be maintained without much communion with one's self. Men may maintain the forms of religion, without conversing much with their own hearts. In this sense, religion may be kept alive in the church, without much care or pains being taken about personal piety. But the religion of the heart, the living, internal principle of love to God and to man, cannot be sustained without lonely meditation and prayer. Now the danger is, that men will be too much taken off from these duties. The religious world is at this day engaged, we might say, absorbed in action. It is the age of benevolence. There are so many religious charities to be supported; so many subscriptions of one kind or another to be raised,—so much difficult and laborious *begging* is to be done;—and claims and duties of this description so multiply and thicken upon us, that there is danger that the closet will be neglected, self examination omitted, and the keeping of the heart be suffered to give way to something else, and thus that the vital spirit of piety in the soul, will die away.

Another danger is, *that many men mistake strongly excited feeling for principled and solid piety.* The tendency of the times is to excitement. The fashion of the age in religion is, to *move* and *be moved.* All are panting for emotion. Feeling is made the grand subject. A sermon, or a prayer-meeting by which little excitement of the passions is produced, is set down as uninteresting and jejune of course. Men love to *feel;* and at the present day there is much to gratify this inclination. *Thinking* is a very different thing,—a duller and more prosaic employment. Public assemblies, where animated popular addresses are expected, are becoming the fashion, not to say the rage, of the day, and are eagerly resorted to. The *preaching* of the day is taking the same direction; it is becoming, what the taste of the age demands, animated, fervid, and deeply impassioned. Doctrinal and experimental preaching are in many places less in vogue; they are only tolerated. Something, more highly stimulant and exciting, is demanded. Now, in an age like the present, is there not some danger, that men will mistake excitement for piety, and substitute mere *feeling*, however vague and aimless and fruitless, for a settled and principled regard for the will of God? There is danger, and we fear the leaven is already working; and that a fitful, feverish, sickly piety is to be the result.

Another evil to be apprehended is,—that christians will not *maintain frequent and intimate communion with God, for want of time*, that is, through the pressure of other religious engagements.—When the people of God cannot find time, or think they cannot, for the duties of the closet, because they have so many other religious duties to attend to, they have much reason to be alarmed at their situation. They are in great danger. And the danger is the greater, from the speciousness of the cause which produces it. Were men's want of time for communion with God, the result of merely worldly engagements, they would be more likely to see their perilous condition, and to take the alarm. But when they have so much to do for Christ, and for the salvation of men, that they cannot find time to retire and hold frequent intercourse with the Father of spirits, they are much exposed. And if this state of feeling should prevail in the church, and the duties of the closet should be extensively laid aside by it, the consequences must be obvious. Religion would decline, revivals would stop, conversions would be rare, the cause of missions would languish, the wheels of every benevolent enterprise would draw heavily, and soon, the labor, and bustle, and activity, in the cause of Christ now witnessed, would give place to disgust or apathy, absolute as the grave, and about as hopeless.

Another danger is *worldliness.* The present state of the church peculiarly exposes us to a worldly spirit, under the cover of religion. Formerly, men were taught to despise wealth. Money was thought to be, to the christian, an object of pursuit unworthy of him, not fit to engage his attention. Mortification to the world was inculcated; and good men took great pains to repress their inclinations after worldly good, and to cherish a deep sense of the emptiness of all things here. *Now*, men are taught that property is a great blessing; that christians ought to seek it; that it is the means of bringing to pass important objects. Missions could not proceed without it. Bibles could not be printed and put into circulation; an educated ministry for the church could not be provided without it. All the great wheels of benevolent action would stop and stand still without it. We are told therefore that men *ought* to be industrious, and frugal, and prudent, in their worldly affairs, from pious motives; that they *should* plan and contrive how to gain money, for the purpose of having something to give to the cause of Christ; and that they should attach a high value to their gains, on this account. Now from such a state of things it is apparent that the church is in danger of being infected with a worldly religion; and that good men will plead as a sanction for their worldliness, that they are desirous to acquire property for the sake of doing good with it.—In this way the cover of religion may be made use of to conceal, and to foster, a covetous, grasping, worldly disposition, to almost any extent.

There is danger also, that *giving* to benevolent objects, may be substituted in the place of other and more spiritual duties. On this point we will not dwell, yet we cannot but look with an awful presentiment to the final account of many, who give most freely of every thing but their prayers and holy example, to the cause of Christ. Now in view of these dangers to personal piety, growing out of the peculiarities of the present age, we would only suggest in conclusion, the following thoughts:

1. Would it not be well if the *reading* of christians was somewhat changed? Instead of the periodicals, and other lighter productions of the day, would it not be well if the old writers were more read, such as Hale, and How, and Baxter, and Flavel, etc; would it not form a kind of counterpoise to the unfavorable tendency, in some respects, of the piety of the present age? These old writers, though in many things faulty, possess nevertheless an *unction*, and a *spirituality*, which might correct the present inclination in the religious world, towards a loose and worldly cast of piety.

2. Would it not be well to adopt the plan which these old writers adopted, *of keeping a religious diary?* The daily recording one's thoughts and feelings, if faithfully and honestly done, would tend to make men watchful, to restrain, to put them on their guard, and in various ways to improve their piety. It would also be a useful record to recur to, and from which to learn what progress had been made in holiness, or what intermissions in growth in grace had been experienced, through the whole course of one's life.

3. *Daily self-examination.* This we are persuaded is one of the best means of preserving the soul in a right frame;—it is that without which all other means will be but partially successful.

4. To be fully *conscious of our peculiar dangers.*—The christian world needs, we think, to be enlightened on this subject. The church is not aware of its danger. Causes are at work at this day, to produce a deteriorated piety, which are generally not perceived, and which from the tendency of the age will not be very likely to be discovered. Let every child of God then be summoned to attend carefully to the subject which we have now been considering. Let him notice what are the dangers of this age to personal piety.—And in view of these dangers, let him do his part in providing against them. What we now need is, *to unite vigor of action with depth and spirituality of pious feeling.—Christian Spectator.*

'Tis a fine memory that forgets injuries; but the curse of God rests upon him who forgets kindness.

Chalmers.

I have seen and heard the celebrated Chalmers. He is, as you doubtless know, professor of the Evidences of Christianity, at Edinburgh. He is attended by a class of about three hundred; but a small portion of whom, however, are professional students. You may imagine with what interest and attention I listened to a man so generally distinguished, so remarkable for his strength and eloquence upon the subject of his course. He is of low stature, and square built, with a full, but by no means corpulent person. His head is very large, though not disproportionably so. Features regular and commanding, a high and uncommonly broad retreating forehead; even and strongly marked brows; eyes, though dimmed by study, yet mildly intellectual; a straight, though prominent nose; a well defined and proportioned mouth; constitute a countenance uniting high degrees both of material and moral beauty. He commenced his lecture seated, but occasionally rose in the animation of his feelings, or to relieve himself by change of position. The feebleness of his voice is such, that it was scarcely more than a sort of elevated whisper; but the very earnestness with which it occasionally endeavored to burst forth into sonorous sound, was irresistibly expressive. His accent is Scottish to a peculiar degree; but in him it wore only the appearance of Doric plainness, majesty, and strength. Defects, when characteristic of such a man, we cease to blame; we almost admire them. His gesticulation is, in general, restrained; but when he rises in the might of reason and eloquence, nature throws aside the formality of the chair, and shows herself in varied and animated action. His hand, now here, now there, now uplifted and now sweeping downward, seems to obey, instinctively and simultaneously the impulse which lightens from his eye and bursts eager from his lips. A mere declaimer might call this action ungraceful; a man that has a soul would never think of it till it was over. It is easy to decide which is the better judgment and test of eloquence.

Such was my first impression of Dr. Chalmers. I have now heard him often; but the repetition of the pleasure has by no means diminished its vividness. On the contrary, like all real greatness and essential beauty, his mind and manner grow upon one's admiration. Besides, they appear in a variety of lights. While examining his pupils, he frequently interrupts the process for the sake of illustrating anew, or confirming with an ardor that will not be repressed, some position formerly laid down. As these efforts are extempore, they exhibit more fully in his face, person, and action, the intensely powerful workings of his mind.—Yet there is no grimace. To reverse the sarcasm of Burke, he has all the inspiration of the sybil, without her contortions. On other occasions, while characterizing the books recommended in the theological course, besides his sometimes startling, but generally acute and strong originality, a pungent Scotticism, if I may call it so, for it seems characteristic of this people; a dry and pithy humor, peculiarly appropriate to a critic, is observed.

He considers the morality of the Gospel as little less than a miraculous proof of its authenticity. He rests his main argument, however, on the coincidence between conscience and revelation. Some of these views, at least in their extent, are peculiar to himself; and are enforced with a strength and originality equal to that with which they are conceived. He considers the heresies of the German "biblists," to be chiefly owing to their devotedness to minute critical reading, and nice grammatical distinctions; observing by way of illustration, that the mind like the eye, when devoted for a length of time exclusively to minute objects, is apt to acquire a narrowness and subtlety of vision, incapable of taking in and justly estimating the various parts and relations of a great system. From the example of the German critics, he took occasion most appropriately and solemnly to warn his pupils, never to become so absorbed in the literature of the Bible, as to lose sight of its spirit. Another warning which he gave extempore, was almost equally valuable; and was delivered with a solemnity and caustic humor peculiar to himself. He said it was in clergymen a strange mixture of pedantry, and the most unfeeling cruelty, to disturb the minds of those under their charge, by producing and exalting the vast value of biblical criticism, in order to present themselves as in possession, like the Egyptian priests, of some mighty mysteries. The disclosures of biblical criticism, are in themselves exceedingly minute and unimportant; and that they are so, is the main argument for its grand and truly valuable discovery, the integrity of the sacred text. After this, the power of answering objections is its only valuable use.

Early Admission to the Church,

And Instruction of Converts.

In our view, a very strict attention to this subject, is indispensable to the increase of purity and piety in the christian church. Let haste, and its necessary attendant, ignorance of character, preside over the gate of the inner sanctuary, and the foot of hypocrisy and pride and worldliness will continually profane 'the most holy place.' Under strong, but transient impressions, numbers will, in every revival, press forward within the sacred enclosures of Zion, either entirely destitute of grace, or deplorably ignorant both of the doctrines of religion, and the responsibilities of a public profession of their faith. Thus the church will be corrupted, and the wall of partition between her and the world, will be broken down. In this case, no vigilance of discipline can furnish an adequate remedy for the evil. No process of *disinfection* can ever render the waters of the sanctuary pure and salubrious, while her fountains are fed from such polluted sources.

In condemning the practice in question, we do not allude to exempt cases; those for example, where the subjects of hope are, at the time of their supposed conversion, attending meetings at a distance from their ordinary place of abode, and when at home, have no pastor, and no church with which they can conveniently unite. If we are correctly informed, these, in many instances are the circumstances, under which immediate admission to the communion table is practiced by Presbyterian churches. A case of this kind stands by itself; and demands the exercise of a sound discretion, in those who are called to labor in the more destitute portions of the spiritual vineyard. But we have in view, not this or that extraordinary case. Our remarks are aimed against the doctrine of *immediate admission, as a general principle.* Considered in this light, the objections to it are strong, and we think invincible.

It ought to be understood, and deeply felt, that a few false professors in a church, can do more than twice their number of infidels out of it, to injure the cause of Christ. In general, they will not openly apostatize: if they would, they might be excommunicated, and the evil, though great, might be remedied. But their disastrous influence is felt in this, that they retain their standing in the church and pass for christians, while their standard and their example are those only of mere worldings. These are the men within their respective communions, who hang continually upon the wheels of christian decision and enterprise. They depress the tone of spirituality and devotedness. They are alarmed at every new method of doing good. They check the zeal of their brethren, and embarrass the efforts of their pastors. They discourage young converts, or lower their standard of piety; and perhaps do more than all others, to harden sinners in their unbelief. The greatest injuries which the church has ever received, have been not from without but from within; not from open enemies, but from false-hearted friends.

We have another objection to the practice in question. Where there is a reasonable delay in admitting young converts to a public profession of faith, and the interval is faithfully employed in instructing them, it is a season of peculiar spiritual profit. The candidate is made to feel, that in offering himself to the church, he aspires to a station, not only of high privilege, but of high responsibility. He seeks to be set up before the world, as a monument of divine grace. He is to be made a spectacle unto God, and angels, and men. In this light he is taught daily to contemplate the step he is about to take. His sense of the importance of the crisis, is a powerful means of affecting his own mind. Having no decision of the pastor, or of the church in favor of his piety on which to rest his hope, he is lead to search the scriptures, and search his own heart. He is excited to peculiar prayerfulness. He seeks instruction from every quarter, and rapidly grows alike in knowledge and in grace. If young converts are faithfully dealt with, there is no period of their lives, when their christian characters gain strength faster, than during the short season they are under a course of discipline, with direct reference to their union, with the church. The convert's study in relation to this matter often occupies his mind by day and by night. He is about to make a vow of entire and unchangeable consecration to God. It is to him now, what the question whether he shall dedicate his life to the cause of missions, may subsequently be. The effect of agitating this latter question is well known. It causes many heart-searchings, great prayerfulness, and much devout study of the holy scriptures. This was distinctly visible in the lives of such men as Martyn, Parsons and Fisk. To agitate any other great question of duty, has a similar effect. It tries the heart, it reaches the foundations of hope.

Our conviction then is, that *very early* after hope is expressed, the duty of publicly owning Christ and uniting with his church, ought among other christian duties, to be brought forward, and kept constantly before the mind. Hope ought never to be admitted, except in view of a willingness in due season to come out from the world and perform this duty, and assume all the responsibilities which it imposes.

In the mean time the candidates for church membership, and all who are willing to *consider their duty* in this particular, should be formed into a class, with a view to a weekly meeting. Here they should be met by the pastor and instructed in the evidences of personal religion, and the peculiar obligations and duties connected with a public profession of their faith.

The course here recommended, appears to us to obviate the evils which the advocates of immediate admission might anticipate from delay; and at the same time secures advantages which an opposite course can never realize. On this plan, young converts are not left to the temptations of the world, nor to the assaults of error, nor to spiritual famine: neither is there any loss of influence to the cause of Christ. They may be as efficient in this cause, as though they were actually united with the church. One of the first principles which they are to be taught is, that without habitual, self-denying efforts for Christ, they cannot safely rely on their hope. Are they Christ's? Then they must breathe his spirit. Do they believe themselves through rich grace coverted unto God? Then they will do all in their power to convert others.

Young converts are thus put at once upon trial at the bar of conscience, enlightened by the word and Spirit of God, in reference to a great christian duty: and when they offer themselves to the church as candidates for her privileges, they do it deliberately, in a calm state of mind, and after attending to suitable instruction and cautions.—Under these circumstances, facts shew, that self-deception is rare. The additions to the church, are, in general, of such as 'shall be saved.'

We entreat those pastors and churches, who have been carried away with the specious idea of following apostolic practice, on this subject, to reconsider the matter; and call to mind the wide difference between the circumstances under which a public profession is made now, and those which existed during the ministry of the apostles. On this subject we have dwelt somewhat at large heretofore. We shall only repeat, that owing to the outward ease and prosperity of the church, there are at the present day, more inducements and fewer checks to a false profession, than could possibly exist at the first establishment of the christian institution. This fact, therefore, with others of a simular nature, sets aside the argument from the example of the apostles. The analogy on which it is founded does not exist What was prudent or necessary then, may be rash and uncalled for now. As we have before intimated however, we do not plead for a protracted probation; nor for a rule that no person shall be admitted under a given period after hopeful conversion. We do not say that some churches may not have been too rigid on this point; nor that our churches have not, as a body, delayed candidates too long. This they may have done. But we do insist, that as a *general rule*, the deferring of candidates for at least two or three months for the purpose of instruction in the doctrines and duties of religion and for inquiring into their daily deportment in the family as well as in the sanctuary, is vitally important both to themselves, and to the church and cause of God. Nor do we, in this matter, merely theorize or rest on uncertain speculation. We speak from such a knowledge of facts, as authorizes us to speak with confidence. We have repeatedly seen the two courses here considered, adopted by different churches in the same neighborhood. We can testify to the disastrous consequences which have followed the practice of immediately admitting young and uninstructed converts to church privileges,—to the fact that the number of false professors was greatly increased, that scandals and apostacies were multiplied, that the standard of christian character was manifestly depressed.—Let the pastors and churches then weigh the importance of purity in the church of God; and ask themselves how it is ever to be attained, while the tumultuous joys of new born life are the signal for immediate admission to the high privileges and solemn responsibilities of the church relation.—*Christian Spectator.*

Death-bed of Hume the Historian.

In the London Christian Observer for November ... the following letter addressed to the Editor.—*N. Y. Obs.*

I inclose a passage relative to the death-bed of Hume the historian, which appeared many years ago in an Edinburgh newspaper, and which I am not aware was ever contradicted. Adam Smith's well known narrative of Hume's last hours has been often cited, to prove how calmly a philosophical infidel can die; but, if the inclosed account be correct, very different was the picture. I copy it as I find it, thinking it possible that some of your numerous readers may be able to cast some light upon the subject. If the facts alledged in the following statement are not authentic, they ought to be disproved before tradition is too remote; if authentic, they are of considerable importance on account of the irreligious use which has been made of the popular narrative; just as was the case in regard to the death-bed of Voltare, which to this hour, in spite of well-proved facts, infidel writers maintain was calm and philosophical. The following is the story:

"About the end of 1776, a few months after the historian's death, a respectable looking woman, dressed in black, came into the Haddington stage coach while passing through Edinburgh.

"The conversation among the passengers, which had been interrupted for a few minutes, was speedily resumed, which the lady soon found to be regarding the state of mind persons were in at the prospect of death. One gentleman argued that a real christian was more likely to view the approach of death with composure, than he who had looked upon religion as unworthy his notice. Another (an English gentlemen) insisted that an infidel could look forward to his end with as much complacency and peace of mind as the best christian in the land. This being denied by his opponent, he bade him consider the death of his countryman David Hume, who was an acknowledged infidel, and yet died not only happy and tranquil, but even spoke of his dissolution with a degree of gaiety and humor. The lady who had lately joined them, turned round to the last speaker and said, 'Sir, this is all you know about it: I could tell you another tale.' 'Madam,' replied the gentleman, I, presume I have as good information as you can have on the subject, and I believe that what I have asserted regarding Mr. Hume has never before been called in question.' The lady continued; 'Sir, I was Mr. Hume's housekeeper for many years, and with him in his last moments; and the mourning I now wear was a present from his relatives for my attention to him on his death-bed; and happy would I have been if I could have borne my testimony to the mistaken opinion that has gone abroad of his peaceful and composed end. I have, sir, never till this hour opened my mouth on this subject; but I think it a pity the world should be kept in the dark on so interesting a topic. It is true, sir, that, when Mr. Hume's friends were with him, he was cheerful, and seemed quite unconcerned about his approaching fate; nay, frequently spoke of it to them in a jocular and playful way; but when he was alone the scene was very different: he was any thing but composed; his mental agitation was so great at times as to occasion his whole bed to shake. He would not allow the candles to be put out during the night, nor would he be left alone for a minute. I had always to ring the bell for one of the servants to be in the room, before he would allow me to leave it. He struggled hard to appear composed even before me; but to one who attended his bed-side for so many days and nights, and witnessed his disturbed sleeps and still more disturbed wakings; who frequently heard his involuntary breathings of remorse and frightful startings; it was no difficult matter to determine that all was not right within. This continued and increased until he became insensible.

I hope in God I shall never witness a similar scene."

I leave your readers to weigh the probability of this narrative; for myself, I see nothing unlikely in it; for a man who had devoted all his talents to deprive mankind of their dearest hopes, and only consolation in the day of trial and the hour of death, might well be expected to suffer remorse in his dying hour: and the alleged narrator of the circumstance, who states herself to have been his housekeeper, is affirmed to have made the declaration on the spur of the occasion, from regard to truth, and by no means from any pique or dislike towards Mr. Hume or his family. Some of your northren readers may perhaps be able to inform me who was Mr. Hume's housekeeper at the time of his death, and whether there is any proof in writing, memory, or tradition, to the effect of her alleged statement.

PRESBYTERIAN CHURCH.

For the Western Luminary.

A Plan

For the re-organization of the General Assembly of the Presbyterian Church in the United States.

Two or three principles seem to be admitted by all;

1st. That the Assembly, in its present organization, is too large for the harmonious dispatch of business.

2d. That inasmuch as all cases originating in a church session have the benefit of two appellant courts, and all cases originating in a Presbytery have one appellant court, where errors may be corrected; it therefore seems to be desirable, that the Assembly should, in most cases, be no longer a court of Appeals, but should devote its attention to the general concerns of the church.

3rd. It is indispensable that some measures be devised, by which the smaller and more distant churches should have a more equitable representation in the Assembly.

To remedy these evils and accomplish these objects, the following plan is respectfully submitted to the consideration of the Presbyteries, at their approaching sessions, that some order on these matters, may be taken at the next Assembly.

1st. That the delegates to the Assembly be hereafter chosen by the Synods and not by Presbyteries.

2d. That the Synods at present in existence remain just as they are now organized, continuing to exercise jurisdiction over the churches now under their care, this lying in different states.

3rd. That no new Synod shall be formed in any State in which there now is one Synod, or the fraction of a Synod.

4th. That in those new States and Territories, in which there are now no Synods, one shall be formed in each, by the Assembly,—so soon as there shall be three Presbyteries within the same and the number of ministers shall amount to thirty; provided said Presbyteries petition the Assembly to be so constituted.

5th. That inasmuch as the more weak and more distant Synods are less likely to be fully represented, it is deemed equitable that each Synod should be entitled to the same number of representatives in the Assembly.

6th. No Synod shall be entitled to more than six representatives,—three ministers—and three elders.

7th. Each Presbytery shall be entitled to nominate two ministers and two elders to its Synod,—from which nomination the Synod shall make its election. And should any Presbytery not be represented in the Synod, or should it fail to send up its nominations, the Synod may make the nomination for it.

8th. That the Assembly shall cease to be a court of appeals, except in cases involving heresy or the violation of the general principle of our church government, or differences between Synods. In such cases the Assembly to be not an "advisary council," but a decretal court.

9th. If any person or inferior court, should think themselves aggrieved by the decision of their Synod, it shall be the privilege of such complainants to send up, in writing, the whole case to the Assembly with all the testimony, and the Assembly may, if it think proper, direct the Synod to review its proceedings, which review shall be final.

The adoption of this plan will secure seven important results.

1st. The Synods will not be disturbed in their present forms, as would be the case in the adoption of the plan proposed in the Biblical Repertory.

2d. The General Assembly will at once be reduced to 120 members, and be retained within 150 for the next half century.

3rd. It will secure to the Assembly a greater amount of wisdom, and impartiality, in the exact ratio in which a Synod may be supposed to possess more of these good qualities than a Presbytery.

4th. It will secure a more equitable representation throughout the whole church.

5th. It secures the great republican principles of Presbyterian government, viz. *election*, (primarily by the people,) and *representation*.

6th. It continues in, and secures to the Assembly a *decretal power* in all the cases where that power may not be more safely lodged with the Synods and Presbyteries; and thus freeing the Assembly from much unimportant business, will leave it time to superintend the grand concerns of the church, *Theological Schools, Education, and the Missionary concerns.*

7th. Upon this plan, the whole church will be annually represented in the Assembly, inasmuch as the Synods will be at all times able to supply funds sufficient to bear the expenses of six members to the Assembly.

J. B.

For the Western Luminary.

An article in the Biblical Repertory, on "the present condition and prospects of the Presbyterian Church," seems likely to engage the attention of her ministers and members to a considerable extent. Doubtless the writer expected it would become the subject of free discussion, and would meet with opposition; but I suppose he hardly expected to see such versions of it as have been given, and perhaps may be repeated. One, particularly, which has recently arrested my attention, appears to me somewhat surprising. I refer to the remarks entitled "The Biblical Repertory, against the General Assembly," by a "Ruling Elder." That the Ruling Elder should represent the author in the Repertory as proposing a plan that is "utterly subversive of the church,"—"an absolute revolution"—"that changes totally and radically the principles on which our whole system rests"—is what surprises me. Surely he has not *carefully considered* this article on which he animadverts so severely. I think he has totally mistaken the case; inadvertently, I suppose, yet really mistaken it. If I propose, however, to remove misapprehension, I do not wish to be misunderstood; it is not my intention to vindicate the plan. I am rather disposed at present to reject it as a whole—certainly one of the details—but I think it fair that it should be well and correctly understood.

The OBJECT *of the plan* is, to propose a mode of reducing the number of the members of the General Assembly, which shall also accomplish some other purposes deemed important. And here let it be observed, that this, which is the main design, is acknowledged to be necessary to the welfare of the church, by the "Ruling Elder," and a larger number of the ministers and elders and other members of the church. About his, therefore, there is no dispute in the present case. And there cannot possibly be any difference of opinion on the question whether the plan in the Repertory would have this effect. It is as plain as daylight that this would be its effect, and that if rightly arranged, the number of members of the Assembly may *always* be kept down.

One of the additional purposes to be answered is, to cut off appeals from the General Assembly; and in order to do so in a way that will be safe, it is proposed to change the mode of constituting the Synods, and reduce their number, so as to form a Court between the Presbytery and the Assembly, which shall be the *safe* repository of the power of deciding finally on all cases of Appeal, &c. It is a Synod still, and strictly a Presbyterian Synod; only it is to be constituted on the representative principle, instead of coming together collectively, as at present. Now how this can be justly called "revolution," I confess I cannot even guess; for government is as really republican on the representative principle as on any other that can be devised. I do not say that I am in favor of the proposed change; but one thing I will say, since our Presbyteries, and especially our Synods have become so numerous, the latter has in a great degree lost its relative place, and is no longer the collection of a *large portion*, compared with the whole, of the wisdom and piety of the church: there are too many Synods. And as to cutting off the removing of causes by appeal and complaint to the General Assembly, I will only say, that this has been earnestly sought for by many of the oldest and best informed members of the church; and though once negatived by the Presbyteries, will be pursued until it is obtained, under proper restrictions. And if a suitable number of Synods shall be constituted, (say eight or ten, if six shall be thought too few,) it will obviously be more proper and safe than at present, to terminate all cases in the Synod, with perhaps three exceptions;—1st, those that *originate* in the Synod; 2d, those that may be *referred* by the Synod; 3d, those that may be of high and general importance.

Another design of the plan is, to bring the ordinary court of appeals more within the reach of the cases to be tried, both as to general knowledge of the state of things at the place where such case originates, and also, and chiefly, as to the attendance of parties concerned. Some reasonings, which are at least plausible, may be urged on this point. But as it is not my design to advocate the measure, I will leave this suggestion to the consideration of those who may be disposed to pursue it; making only one remark—the distinct and avowed character of the proposition, as to this matter, presents to view a mode of constituting the Synod on such principles that the Court shall not be either too near or too far off, in regard of the nature of the case submitted, as well as locality, to determine impartially and with full knowledge: it deserves, in this light, a fair and candid examination.

The only other object proposed in the plan which I shall mention, is that on which the Ruling Elder remarks most particularly and severely—the separation, to a certain extent, of those portions of our church which differ in some points of opinion and practice. This, I candidly admit is a proposition of very serious import, and against it weighty arguments may be urged, and in its favor, also, much may be said. To examine it with fairness would require much room, and is not my present design. That such an arrangement might be so made as to keep from actual collisions a portion of the "discordant elements" which are in the church, so far as such exist, and that to some considerable extent, need not be denied. And if in some respects we were farther removed from certain conflicting influences, we would really become more harmonious. Still, if I were to adopt the plan in every other respect, I should, with my present views, decidedly reject this feature; and by so doing I should really improve its character. Yet it does not seem fair and candid to assert that even this part of the arrangement would "destroy *every* thing like unity of sentiment, action, and opinion among us, and split the Presbyterian Church into six new churches." Nor would the General Assembly be so very greatly "shorn and stripped;" nor can I indeed see that a "system would thus be" necessarily "created that is contrary to the word of God," even if we take the chapters of the Form of Government enumerated by the "Ruling Elder" as a correct exposition of it as far as they go.

I conclude, with repeating what I have already said, that I do not propose to advocate the plan in the Repertory, or to engage in any discussion concerning it with a Ruling Elder or any other person; my only desire is that it may be well understood, carefully and candidly considered, and adopted or rejected on its own merits. And perhaps it is not utterly beyond the range of possibilities, that this very plan may become, with necessary modifications, the best means of preserving and increasing the unity of the Presbyterian Church, instead of working its destruction.

PRESBYTER.

[From the Biblical Repertory.]

THE PRESENT CONDITION AND PROSPECTS OF THE PRESBYTERIAN CHURCH.

[Continued.]

There are two weighty reasons, and others of minor importance, which clearly demonstrate that the General Assembly of the Presbyterian church ought to be new modelled; and that there is urgent need for something to be done speedily.

The first is, the unwieldy size of the body, which renders it impracticable to transact business with that calm deliberation, which is essential to the dignity of the Assembly, and the welfare of the church of which it is the representative. And this inconvenience, instead of being diminished, is greatly increased every successive year. Several attempts have been made, by altering the ratio of representation from the presbyteries, to keep the body within moderate size; but so rapid has been the increase of the church, that notwithstanding these measures, the number of members has gone on increasing; and unless something more effectual can be done, will continue to increase rapidly, until it will be found absolutely necessary to adopt a new organization. In legislative bodies, a large number of members is not attended with so great inconvenience; but in judicial bodies, when the number of judges becomes very great, it exceedingly retards the progress of business, and obstructs the impartial administration of justice. In so great a number, the responsibility it too much divided, and a large proportion will feel too little the importance of paying a close and unremitting attention to all the evidence and arguments, which should have an influence on the decision. Besides, in such a crowd, it is impossible, on account of the noise and confusion, incident to such large assemblies, to hear the half of what is said; and retiring, modest men will not be forever complaining of not hearing, or calling for a repetition of what has been said; so, that when a complicated case has been gone through, and a vote is expected from every member, it would be found, if the trial were made, that a large number of the judges were not fully in possession of the merits of the cause. For it is a matter of fact, that members are often absent from the house, during the most important part of the trial; and surely *they* are not competent to give an intelligent vote. Others are so situated, in the midst of commotion, from persons going out and coming in, that they cannot possibly hear, or be composed, though ever so desirous of understanding what they are about. But I need not dwell on the inconvenience of transacting judicial business in a court consisting of between two and three hundred members. The thing is notorious to every person who enters the room in which the General Assembly meets.—The evil would not be quite so great, if there was a room commodiously fitted up for a meeting of this sort; but the members are crowded together, on narrow benches, without desks or tables, and with scarcely room to pass from one part of the house to another, without creating disturbance. It is only the members who sit around the clerk's table, who have the convenience of writing materials, or an opportunity of committing to writing any motion or resolution which they may wish to propose.

Another serious inconvenience of this overgrown body is, that it imposes an annual and unequal tax upon the Presbyterian population of Philadelphia, which, upon the most moderate calculation, cannot be less than two thousand dollars. Now, we profess, that we never heard any of the good citizens of Philadelphia utter a word of complaint on this subject; but the burden is not the less unjust on that account. Many of those who entertain a member, or members of the Assembly, for two weeks, are in very moderate circumstances, and are only able, with strict economy, decently to support their families. And to say the least, these persons could afford to give more to the pressing calls of benevolence, if they were relieved from this burden.

It is also a known fact, that the making provision for the comfortable and gratuitous boarding of so many persons, of various habits and manners, is a matter of much embarrassment to those ministers and elders, who feel it incumbent on them to attend to the subject. And after all that can be done, a large number are obliged to be located, so far from the place of meeting, that it is exceedingly laborious, and not unfrequently injurious, to travel so far on the hard pavements, through sun and rain; especially if members are old, or in feeble health. We know that this is rather a delicate subject, especially as it relates to the hospitable citizens of Philadelphia; but we are of opinion, that it is one which the church should look at, and provide such remedy as the case admits of; which, in our opinion, is no other than the reduction of the body to less than one-third of its present number.

Another evil produced by the number of ministers who attend the Assembly, not less than any which has been mentioned, is, that hundreds of pulpits are left vacant, during the period of its sessions, and some of them are deprived of the customary means of grace, on the Sabbath, for two or three months. Now, we ask, can any candid man persuade himself, that these ministers do as much good by appearing and giving their vote in the Assembly, as by continuing their wonted labors in regions which are exceedingly destitute? We know that the business of the church must be transacted, but we insist, that this can be done more speedily, and in all respects more judiciously, by fifty or sixty men, than by three hundred. If there was any probability that justice would be more impartially administered by three hundred than by fifty, we would cease from all objections; but to us the probability is entirely on the other side. The only reasonable ground on which an appeal is admitted from one court to another, is that the superior court is supposed to possess more wisdom or more impartiality; or because it is desirable to have the voice of a majority of the whole body.—But in nine cases out of ten, a respectable synod is possessed of fully as much talent, and as much wisdom, derived from experience, as the General Assembly; and, in most cases, they are as impartial; and always enjoy an opportunity of judging what is expedient, and what course is adapted to the character of the people, superior to that which can be possessed by the Assembly. It has been remarked by many, that of late our General Assembly contains an undue proportion of young inexperienced men, many of whom have never been pastors, but have received ordination as evangelists, to labor in the extensive missionary field on our frontiers. We do not censure the presbyteries for sending such delegates, nor the young men for accepting the office. It is in fact the only thing which can be done, unless those distant presbyteries should consent to remain entirely unrepresented. But the constitution of a high court of appeals, so as to include a large number of persons who are almost entirely ignorant of ecclesiastical jurisprudence, and some of them not even accustomed to the laws and usages of the Presbyterian church, cannot be favorable to the wise and impartial administration of its affairs. We wish every intelligent reader to consider, whether the General Assembly, as constituted, furnishes a better court for the ultimate decision of any cause, than many, perhaps all of our synods. When we give as a reason for making this body a court of appeals, that we thus come at the opinion of a majority of the whole church, we do but impose on ourselves by a fallacious appearance. In matters of a judicial kind, and in cases of doctrine, we have in the General Assembly no more than the judgment of just so many persons as are there convened; and it never can add any weight to their opinion, that they are the representatives of the whole or a greater part of the church. They can but express their own judgment, individually; and we do not see why an equal number of equally able and impartial men, located in the same district, would not possess just as much weight as the General Assembly. That is, we do not see that, except in peculiar cases, there is any real benefit in an appeal from a synod to the Assembly. Suppose the members of a synod to be as numerous as those who compose the General Assembly, and as honest and well informed, we are at a loss to see why their decision is not likely to be as correct as that of the higher court. It will now be seen, that our object is to propose an organization of the General Assembly, which will take from that body the character of a high court of appeals; but of this we can speak more clearly, when we have proceeded farther in the developement of our project.

The second reason for new modelling the General Assembly is, that the existing and increasing spirit of party in our church, requires some change in its organization, to prevent the supreme judicatory from becoming a mere arena for fierce contention. We mean not, in this paper, to appear at all as partizans We do not therefore cast any reproaches on any party, or on any set of men. We are considering things as they exist, and inquiring whether any thing can be done to remedy the evils which are felt, and to prevent those which are feared.

That there exists a difference of opinion in the church, relative to certain doctrinal points, and as to the precise import of the act of adopting the Confession of Faith, by candidates, at their licensure and ordination, cannot be denied or concealed. It is also apparent, that the numbers who choose to range themselves under the one or the other of these parties, are pretty nearly balanced. Hitherto, in all questions which put the strength of the old and new school, as they have been called, to the test, the majority has been found on the side of the former, until the meeting of the last General Assembly, when a decided majority appeared on the other side. It is true, indeed, that the points on which a division took place between them, on that occasion, were not doctrinal points, but certain ecclesiastical transactions. relative to missionary operations, and the training of candidates for the ministry; yet, it is understood, that, generally, the respective parties were agreed in their views of theology. This difference may be considered, therefore, as having its foundation in a diversity of theological opinion. But, whatever may be the origin, or true cause of these parties, it falls not within the scope of our design to inquire: the existence of the fact, is all that is necessary to be established, to answer the purpose for which it is adduced. And of this no one pretends to doubt. And it is also evident, that this state of things is not likely to subside. Every thing indicates, that the persons who take the lead in these parties are not only determined to maintain the ground which they have assumed, but are becoming more and more ardent; and sometimes even acrimonious, in conducting the controversies which have arisen out of the proceedings of the last Assembly. Nothing can be more probable, than that the next General Assembly, like the last, will be a scene of contention; and contention in such a body, and in so conspicuous a situation, will not only be accompanied with disorder, and disgraceful warmth, but will do a lasting injury to the Presbyterian church, and, as we believe, to the cause of truth and piety.

If it is now found that our differences are so wide, that we cannot live together in peace, let us peaceably agree to separate into two distinct denominations. This should, however, be the last resort. The church of Christ is ONE, and all who agree in essential matters should hold communion together, notwithstanding minor differences. And if division, on account of some diversity in sentiment commences, there is no telling where it will end: for we presume, there are no two men, who, in all their opinions, on every subject, entirely agree. And as, not only our presbyteries, but our congregations are, in multitudes of cases, composed of persons who agree partly with one and partly with the other side, a division of the church by a line of difference on theological points, would split many churches into two parts, neither of which would be able, without the other, to support the gospel among them. Endless controversies, also, respecting the church property, would necessarily arise, and society would be agitated and convulsed to its very foundations. And as brethren, differing as we do now, have hitherto continued to live in peace, and in most places, in great harmony; and have loved each other as brethren, and have cordially co-operated in promoting the Redeemer's kingdom, why may not this still be the case, after the present exacerbation of feeling has subsided? Upon mature deliberation, therefore, we declare our sentiments to be opposed to all schemes which tend to the division of the Presbyterian church. We do not know, indeed, that there are any persons who seriously wish or meditate any such thing. But sometimes hints and rumors come to our ears, which seem to have this bearing. We deem it therefore, our duty to take this opportunity of disclaiming every thought of this kind for ourselves, and of avowing our intention to oppose firmly all measures, wherever they may originate, which have a tendency to produce division in the Presbyterian body.

But while we are opposed to division, we are of opinion that the present extended and enlarged condition of the body, requires a new organization of the higher ecclesiastical judicatories. And we will now proceed to delineate our plan; not expecting in this first draft, to have every arrangement perfect, but hoping to be able to furnish such an outline, as will meet with the approbation of a large majority, both of ministers and people.

[*To be continued.*]

MISSIONARY.

A Sabbath in the Georgia Penitentiary.

Letter from the Rev. Wm. Patton, of New-York, who is now travelling in Georgia, to the editor of the New-York Observer.

MILLEDGEVILLE, Geo. Feb. 13, 1832.

Messrs. Editors,—Knowing the deep interest which you personally take in the present condition of the missionaries confined in the penitentiary at this place, and being also aware of the feeling which the public have so generally manifested in the whole transaction, I shall in the simple order of narrative present you with the facts which have met my eye.

I reached this place on Saturday evening, after a fatiguing ride of twenty-four hours. Immediately after supper, I proceeded to present my letters of introduction to Mr. Mills, the keeper of the Penitentiary. He received me with great kindness. I told him that I felt a very strong desire to visit the missionaries, and, if consistent with the rules of the prison, to unite with them in religious worship. He assured me, that it gave him pleasure to introduce within the walls of the prison, the friends of the missionaries who desired to see them. Accordingly, by half past eight o'clock on Sabbath morning, I was in the prison grasping the hands of these dear brethen. They were glad to see me, and were moved to tenderness. My heart felt sick to see them clad in the same garments which are put on felons. They were dressed in coarse white linen pantaloons, a coarse cotton shirt, a dark colored woolen round-about or jacket, with comfortable shoes and stockings, and all of them bearing the prison mark. But although dressed like the other prisoners they had a different countenance.—They had no look of conscious gilt. Their eye was bright and cheerful.

Mr. Worcester is engaged in preaching a course of sermons upon the moral law. He invited me to preach for him. I declined on the grounds of desiring to hear him, and that he was engaged in a course. He very pleasantly replied, that it was probable he should have time enough to finish that course, before he left the prison. I engaged to take a part with him in the services. At 9 o'clock the prisoners were assembled, 87 in all, when he commenced the services with the 93th Hymn 1st Book, S. M. I then led in prayer. He gave out the 14th psalm 1st part, C. M. His text was the sixth command as found in Exodus: "Thou shalt not kill." Seldom have I heard a sermon with which I was so much delighted. It was plain, discriminating, instructive and practical. He showed a mind strong and penetrating, well deciplined and richly furnished. He manifested great moral courage in his open and plain rebuke of sin. Whilst he evinced a spirit of deep devotion, resolute attachment to the holiness and authority of God's law, he mingled the tenderest regard for the souls of the prisoners. I felt that the truth was powerful. I shall ever love him for his plain and straight forward exhibition of the truth. I felt grateful that these poor convicts had such a man to care for their souls.—They were very attentive. Having completed his sermon he prayed. The service was concluded by singing a few well chosen verses of the 51st Psalm, 2d part, L. M. and the benediction.

At the close of this service, I put into the hands of the keeper, two letters of which I was the bearer, the one from a personal friend of Mr. Butler, the other a letter of sympathy to Messrs. Worcester and Butler, signed principally, by the ministers of the 3d Presbytery of New-York. He soon returned with them and gave them to the missionaries. Their contents seemed to them like cold water to a thirsty soul.—The keeper, the missionaries and myself, retired to one of the work shops, where we continued until about 12 o'clock, conversing together about the kingdom of our dear Redeemer. I asked the keeper if it would be consistent for us to have a private place, where we might pray together unobserved by the other prisoners. He said, Yes, certainly; and sent for the keys of the sleeping room; but the deputy keeper had gone to church in the town, and the keys were not then to be had. So we continued "to speak often one to another," until 1 o'clock. At this hour brother Worcester proceeded to his Bible class, consisting of 15 or 20 of the prisoners. I attended with him, and was affected deeply, when I saw him patiently instructing these ignorant men. He takes great pains with them. He is very patient and kind, and evidently has their confidence to a high degree. At his request I addressed the class on the importance of a knowledge of the Bible, and encouraged them to persevere, to continue their attendance from Sabbath to Sabbath. Mr. Butler is also much employed in promoting the good of their souls. It was now two o'clock, and as I had engaged to preach in the Presbyterian church at 3, I left these dear men, with the promise, that I would return immediately after service.

My soul had communion with these holy men, and I trust with God too. It was a happy morning. It fled rapidly and sweetly away. It made a deep impression upon my mind. As I came to my lodgings, whilst crossing the commons, I could not refrain the gush of my feelings. I wept, I prayed, I thanked God for his grace to his servants, and felt reproved by their meek and cheerful submission. I am pained sore at heart, it fills me with grief, to hear the professed disciples of Jesus, who visit them not in their bonds, calling these men stubborn, ambitious, seekers of a great name and the like. As was their master's so are their motives impugned. Yet they may be encouraged by the saying of their Lord, "Blessed are ye when men shall revile you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven."—Like Daniel they can find no accusation against them except it be in the matter of their religion.

About 5 o'clock I again entered the walls of the prison. The keeper kindly accompanied us to one of the sleeping rooms. There, for a little season, we spoke of our common Saviour, and recognized his right to do with us as he pleased. As the sun was drawing near to setting (the hour when the prisoners are locked up for the night,) I proposed that each of us should pray in succession, before we rose from our knees. I prayed first, brother Worcester followed, then Dr. Butler; and then the keeper. It was tender, it was solemn;—it was good to be there. While the prayer lasted we could not think it was a prison; it seemed a holy spot, for it was truly nigh unto the throne. The busy thronging world—the devotees of pleasure,—the votaries of ambition,—the aspirants for fame, and perhaps a multitude of the professed people of God, may see nothing in this little collection for prayer, in the upper chamber of a prison, with its heavy grated windows, either of interest or to call their thoughts for a passing moment, but the great Head of the church was not uninterested.

As we were coming out, I turned aside a little to see the place where those brethren sleep. It was on the floor; five single blankets is all their bed and bedding. The iron melted my soul. What had these men done to merit *this?* But I forbear. I would rather tell of the kindness they experience. Their keeper is truly a kind hearted man, and extends to them every privilege consistent with the laws of the prison. The Missionaries speak of him in terms of undisguised affection, as kind and christian in his conduct towards them and towards all the prisoners. This intelligence I am sure will be gratifying to their friends; and I take great pleasure in communicating it to you, that through you it may go far and wide. Still how unlike *to home, sweet home* is the prison. Dear brethren, they have no retired closet to which they may go and kneel and pray in secret. Their sacred communion with God is either when they bend over the work bench or while lying upon their hard bed, if bed it may be called. But he that walked with the three in the furnace, can and does walk and commune with these his servants. Oh, will not the christians at home, surrounded with wife, children and friends, remember Worcester and Butler at the family altar! Will they not think of these men, when alone in the secret place! I bade them good night, as they were entering their room to be locked up until another sun shall rise. I told them I would be with them on the morrow. Nor will I delay my visit any longer. It is pleasant however to remember, that the time is coming, when there shall be no more prisons on earth, when there will be but *one prison.* But into that the holy and ransomed shall not enter. None but the incorrigibly wicked shall be there, and there shut up forever; that peace and happiness may reign, through all ages, in all the dominions of God.

Yours, &c. WM. PATTON.

Sandwich Islands.

Extract of a letter from Dr. Judd, to the Editor of the Western Recorder, dated,

Manoa, Oahu, Sept 10, 1831.

Ere this you have probably heard of the sailing of Boki and Manuia for Erremango, one of the New-Hibrides group of Islands; the death of the latter, with almost all his men; and the supposed loss of Boki before he reached his place of destination. He left this island in charge of his wife, and the fort with Pahi, a young man he called his son. These two individuals continued to hold their offices according to his appointment, until the latter part of March; when changes were made in the civil government of the island, which appear likely to have a good effect upon the morals of the people.

On the 1st day of April, the people were assembled in front of the King's house, where the King made a short address, directing the attention of the people to what Kaahumanu was about to read. She then stood up, and after some remarks of her own read a paper, in which the King declared, that partly on account of the imperfect execution of the laws, and partly on account of the absence of Boki, he had taken the island and given it to Kaahumanu, who would hereafter exercise authority over it. Kaahumanu then said she had appointed Kuakini (John Adams) governor of the island under her. She repeated some of the laws, and added, "He will see that these laws are strictly enforced." Adams then arose and turned himself to the foreigners, and said, "My thought for you, white men, especially you who sell rum, is, To-day you expect to pay money for your licenses, I will not receive it. The laws forbid drunkenness and gambling. Keep your money. But I decliare to you, if you sell any more rum, I will strip you of your property; and if you gamble, I will tear down your houses. Break off altogether these things. You have heard the complaint that the former governor would not execute the laws. I am resolved to enforce them.—Watch me and see, and if I do not do it, mine will be the blame." These were nearly his words, as I translated them from memory on my return from the assembly. This was a great and unexpected blow to the grog-shops, of which there were about thirty in and about the village. A guard was set to keep a constant watch through the town; and it has effectually prevented the sale of liquors in grog-shops; and gambling, or at least gambling-houses, are suppressed.

About the 18th of the month, the public crier was sent through the streets, proclaiming it *tabu* to ride on the Sabbath. The first Sabbath after, three men (Chinese) had their horses taken from them, while riding in defiance of the law. The Governor released the horses, on their paying him a fine of six dollars, but declared they should be forfeited hereafter. This did not, however, intimidate all who had been in the habit of profaning the Sabbath in this way.—On a succeeding Sabbath, seven or eight men on horseback, attended by a band of sailors on foot, made another attempt to break the *tabu.* As they were more or less armed with clubs, knives, &c. and the guard without their muskets, they escaped, yet not without a scuffle, in which one native was considerably wounded. On Monday, the Governor made inquiries concerning the offenders, and took their horses from them. This effectually put a stop to the riding on the Sabbath; since which time I do not think a single person has dared to ride. The horses were all restored in about a month, on the owners paying a fine.

I would not have you imagine, after reading this that there is not a great deal in our civil government which is exceedingly defective; I could point out our faults, which if not remedied, will be ruinous in their effects; or that there are not evils, if not as great, of a similar character to drunkenness and gambling, over which the law has as yet exerted no power. We have great occasion for gratitude for what has been done for Honolulu, and for prayer that greater blessings may follow. I ought perhaps to add, that the above mentioned laws have been a long time in force throughout the land, except in this place.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MARCH 21, 1832.

To Delinquent Subscribers.

The proprietor of this paper purposes, with the leave of Divine Providence to attend the Spring meetings of Tabor and West-Lexington Presbyteries. Subscribers in the bounds of these presbyteries, who are in arrears for the Luminary, will confer a favor by sending their subscriptions by the delegates to these meetings. Tabor Presbytery will meet in Paris, on Wednesday, the 28th inst. The Presbytery of West-Lexington will hold its meeting at Pisgah, on the succeeding Wednesday.

Bible Stories for Children.

The 5th number of these interesting stories came to hand too late for insertion this week. It shall appear in our next.

Presbyterial Meeting.

At a called meeting of the West-Lexington Presbytery, on Tuesday of last week, Messrs. Robert Davidson and Charles A. Campbell were ordained to the work of the Gospel ministry; and the Rev. Wm. J. Keith, of Union Presbytery, Tennessee, was received into this Presbytery, and dismissed to join the Tabor Presbytery. Mr. Davidson was, on the same occasion, installed as pastor of the M'Chord Church, in this city; Mr. Campbell was ordained with reference to the Cherry Spring Church, by which he has been regularly called. The installation of Mr. C. is expected to take place in a few weeks.

Medical Commencement.

The annual Commencement in the Medical Department of Transylvania University took place on Monday last. We had not the pleasure of witnessing the ceremony ourselves; but have heard the performances spoken of as creditable to those engaged in them, and highly interesting to the auditory. Seventy-four young gentlemen received the degree of M. D. The address to the graduates, by Professor Yandell, is spoken of in high terms of commendation. Aside from the literary merits of the production,—which we learn were well calculated to sustain the reputation of the Professor,—the salutary counsel given to the students, and the high testimony borne to the character and influence of evangelical religion, were particularly well received.

We are gratified to learn, that the ball usually given on such occasions,—certainly an inconsistent and heathenish custom,—was much more thinly attended than is customary. This we cannot but regard as highly creditable to the students of the medical class.

Centennial Address.

The Address delivered by Professor Caldwell, "on the first Centennial Celebration of the birth-day of Washington," on the 22d of February last, has been published, at the request of the Lexington Lyceum and the city authorities. This Address is from the press of Messrs. Finnell and Herndon of this city. It comprises a handsome pamphlet of 56 pages; and is for sale at Mr. A. T. Skillman's book store.

Sunday School Depository.

It is perhaps not so generally known as it should be, that a Depository of Sunday School Books is kept in this city, on Main Street, a few doors below the court house, by Mr. LUTHER STEVENS. An extensive assortment of Books from the presses of the American Sunday School Union, at Philadelphia, is kept constantly on hand. On books purchased for the use of Sunday Schools a discount is allowed of twenty per cent. Those desirous of purchasing books for Sunday School libraries, or for families, would do well to call at the Depository.

Rail-Road Meeting.

A spirited meeting of the Stockholders of the Lexington and Ohio Rail-Road Company, was held at the court-house in this city, on Tuesday evening of last week. The principal object of the meeting was, to discuss the propriety of placing the road under contract in order to its completion as far as Frankfort, by October, 1833.

Addresses were delivered by several gentlemen, urging the practicability and importance of the measure; and expressing their willingness to advance the full amount of their stock to insure its speedy execution. It was stated, in the course of the discussion, that a gentleman having 1000 hands in his employment on a canal near New-Orleans, had examined the route of the proposed road, and was willing to transport his hands immediately to the line of the Rail-Road, and execute the work within the specified time, for a sum within the estimate of the original engineer.

At the close of the meeting, resolutions were passed, declaring it expedient "to construct the Rail-Road to Frankfort, without delay;" and appointing a committee, to ascertain what advances the stockholders are willing to make to the company upon their stock, with a view to the completion of the road to Frankfort by the fall of the next year; empowering the President and Directors of the Company, in case the said committee succeed in procuring the necessary advances on the stock, immediately to make the necessary contracts for the completion of the Road to Frankfort, within the specified time.

The Cherokee Case---Decided.

The long agitated and absorbing question is at length settled. The Chief Justice of the Supreme Court of the United States has delivered the opinion of that Court, reversing the judgment of the Superior Court of Gwinnet county, Georgia, in the case of the imprisoned missionaries, and declaring, in effect, that the state of Georgia has no right of jurisdiction over the Cherokee country. This is such a decision as we anticipated from the character of the tribunal by which the cause has been investigated. We hope this decision will put the matter to rest; and serve as a salutary beacon to future legislators. Messrs. Wirt and Sergeant were counsel for the complainant.

Temperance in Louisville.

We some since received the Annual Report of the Louisville Temperance Society. We learn from the Report, that this Society was organized about two years ago, with sixty members. The present number of members is two hundred and eighty, *a majority of whom are ladies.* Monthly meetings of the Society, for free discussion, have been held since the commencement. We perceive, with great satisfaction, several letters as an appendix to this Report, from different Judges of the Circuit Courts of Kentucky, bearing their testimony in the good cause; also two letters from medical gentlemen of this county, going to show the pernicious influence of the poisonous material. We may hereafter give some extracts from this interesting document.

Proposed Temperance Herald.

The cause of Temperance, on the principle laid down by the American Temperance Society, of "total abstinence from ardent spirit, except as a medicine," is rapidly gaining ground in the United States, as well as in Europe. The hitherto unparalleled success of the Temperance reform, the hold it has gained of the minds and the hearts of the most virtuous part of our population, and the amount of influence and talents that is elicited in its favor,—to make no mention of the prayers of the righteous in its behalf, doubtless the most efficient cause of all,—forbid the fear that the great objects proposed to be effected by this noble institution will cease to be cherished by the charitable and philanthropic throughout our country. Although much has been written and said on this deeply important subject, yet it is a lamentable fact, that a great part of our population, especially in the valley of the Mississippi, are in a great measure ignorant of what has been done, and what is proposed to be done, by Temperance institutions. Much more light is needed, and much stronger incentives to action, before the Temperence reformation can be productive of all those benign and salutary results which its friends anticipate so sanguinely.

In view of these and other important considerations, the subscriber proposes to commence the publication of a periodical devoted exclusively to the cause of Temperance. Such a publication he considers, at this time, a desideratum in the West. We have no periodical west of the mountains devoted to this subject, while to the east and north there are several.

The design is to make this publication so cheap that it may be taken by any individual in the community. It will therefore appear on a super-royal half sheet, twice a month, at *fifty cents a year*, payable in advance. Having access to most of the Temperance publications in the United States, we shall endeavor to furnish a publication acceptable to the friends of the great reform which is progressing so rapidly in our country.

It is deemed unnecessary to issue a formal prospectus for the above work. The first number, as a specimen sheet, will be published about the first of April; when those who wish to favor the proposed design will consider themselves authorised to act as agents in procuring subscribers. The publication is to be entitled "THE TEMPERANCE HERALD OF THE MISSISSIPPI VALLEY."

THOMAS T. SKILLMAN.

Lexington, Ky. March 21st, 1832.

☞Editors in the west, and those in the east and south whose papers circulate in the west, friendly to the Temperance cause, are respectfully requested to insert the above notice.

The Cherokee Case.

IN THE SUPREME COURT OF THE U. STATES.

Samual A. Worcester, vs. *The State of Georgia.*

WASHINGTON CITY, March 5.

On Saturday last, Mr. Chief Justice MARSHALL delivered the opinion of the Court in this case, reversing the judgment of the Superior Court of Gwinett county, in Georgia. The effect of this decision is, that the recent acts of Georgia taking possession of the Cherokee country, and providing for the punishment of persons therein residing without the license of the Governor, and without taking an oath of allegiance to the State, are declared null and void, as contrary to the constitution, and laws of the United States.

The opinion of the Chief Justice was very elaborate and clear. He took a review of the origin of the European title to lands in America, upon the ground of discovery. He established that this right was merely conventional among the European Governments themselves, and for their own guidance, and the regulation of their own claims in regard to each other, and in no respect changed or affected to change the rights of the Indians as occupants of the soil: That the only effect of the European title was as between European nations, to recognise an exclusive right of trade and intercourse with the Indians, and of ultimate domain in the territories occupied by the Indians in favor of the nation or government whose subjects were the first discoverers: That all the European governments, Spain, France, and especially Great Britain, had uniformly recognised the Indian tribes and nations as distinct communities, capable of, and entitled to, self-government; as States, and in no respect, except as to their right of intercourse with other European nations, and the right of pre-emption in the discoverers to purchase their soil, as under the control or power of the Europeans. They were treated as nations capable of holding and ceding their territories, capable of making treaties and compacts, and entitled to all the powers of peace and war, and not as conquered or enslaved communities. He demonstrated this from various historical facts; and showed that when upon the Revolution the United Colonies succeeded to the rights and claims of the mother country, the American Congress uniformly adopted and adhered to the same doctrine, both before and after the confederation; that since the adoption of the Constitution the same doctrine had as uniformly prevailed in all the departments of the Government; and that the treaties with the Indians were held to be treaties, and obligatory in the same sense as treaties between European sovereigns. He showed also that this had been the established course of things recognised by Georgia herself, from the adoption of the Constitution down to the year 1829, as evidenced by her solemn acts, compacts, and laws. He then showed that by the Constitution the exclusive power belonged to the United States to regulate intercourse with the Indians, and to receive cessions of their lands; and to make treaties with them. That their independence of the State Government had been constantly upheld; that the right of possession to their land was solemnly guaranteed by the United States and by treaties with them, until that title should, with their own consent, be extinguished, and that the laws passed by Congress had regulated the trade and intercourse with them accordingly. He now reviewed the laws of Georgia in question, and pronounced them to be repugnant to the Constitution, treaties, and laws, of the United States. And he concluded by maintaining that the party defendant in the present indictment was entitled to the protection of the Constitution, treaties, and laws, of the United States; and that Georgia had no authority to exert her laws over the Cherokee country, or to punish the defendant for disobedience to those laws in the Cherokee country.

Mr. Justice MCLEAN delivered a separate opinion, concurring, in all things, in the opinion of the Court. Mr. Justice BALDWIN dissented.—*Nat. Intelligencer.*

Slavery---Emancipation.

From the Lexington Observer.

Messrs. Editors: The present state of the public mind in relation to the subject of slavery in our country, will, I hope, be a sufficient apology for requesting you to publish the following scheme. Suffice it to say, that after hearing much and reflecting more, it was suggested to my mind as being the best practicable method for accomplishing the desired object. Having consulted several friends who approved of it, it was proposed that it be laid before the public for their inspection. And as it is in contemplation to establish the association soon, upon the proposed plan, if no better can be offered, any amendments or objections will be thankfully received through the channel in which this finds its way to the public. The scheme is accompanied by a memorial which it is proposed shall be presented to the next Legislature.

As it is a subject of general interest, addressing itself to every description of persons in our community, it is hoped the editors of newspapers throughout our country, will give it a place in their columns.

FREDERICUS.

For a great, wise, and virtuous nation to do, it is only necessary for it to know what is right; and for it to correct existing evils, that it be informed of them. That the American people deem Ethiopian vassalage a great evil, and that it may result in a calamity, is evident from the great revolution which has taken place in the public mind,—the anxiety with which all classes of citizens are beginning to look at the subject,—and the fact that the plan for "the colonization of the free persons of color," in the land of their fathers, is daily becoming more popular.—This plan is not only approved by a few individuals, but has already begun to find many and efficient friends, in sections of country where slaves are most numerous, and in persons who own many of them, and who have hitherto opposed every scheme having for its object a change in their condition.

As avarice has its influence in society, as well as policy, right, and benevolence, three things must have conspired to produce the present state of the public mind in relation to this matter. First, the people must believe that it is an evil which they would do well to be rid of: secondly, that African slaves are unprofitable to those who own them: and thirdly, that they should, in some way, at no very distant period, be returned to their own country.

As upon every other subject of great magnitude, so upon this, there is great discrepancy of opinion; but less in relation to the existence of the evil, than concerning the remedy. Some are in favor of making them a kind of hirelings, by allowing them a moiety of wages; others would have them a sort of nominal freemen, and leave them among us to shift for themselves; a third class propose that they shall be settled at some distant point from us, but in our own territory. But by far the greater number seem to favor the plan which has for its object their colonization in their native country. To this last, we who subcribe these presents, agree.

And whereas the colonization society has to do with those who only are already free, or may be freed for the special purpose of being transported to their native country.—And whereas great difference of opinion exists among the politicians of our country, in relation to the constitutional rights of the states to pass laws for universal emancipation: And whereas the policy of sudden and universal emancipation, and especially for those who are emancipated, to remain among us, is doubted by many: And whereas we presume that no objection can be urged against individual efforts, or a combination of individual efforts, for their gradual emancipation and transportation, which neither have for their object, nor do in any respect increase the existing evil: we, therefore, citizens of the Commonwelth of Kentucky, agree to form ourselves into an association, according and subject to, the following.

REGULATIONS.

1. This association shall be called "The Ashmun Association;" and any person subcribing these regulations, shall be a member of it.

2. We whose names are hereto subscribed, while we disclaim all connection with the society for the colonization of free persons of color in Africa, and all intention to effect, in any respect, either the person or slave of any individual without their entire approbation and consent, agree to use every reasonable effort in our power, which will not interfere with the rights, interest or safety of others, to promote the objects of the said colonization society.

3. We promise and agree, that each and every male and female child of color, to which we have the right of property as a slave, that have been or shall be born after the day and date written under our names respectively, shall be *born free*, according to the following stipulations and provision, to-wit: That the said child, or children, shall be held and considered as bound to us, who claim and hold the legal right to it, or them, as apprentices or wards, subject to our orders and discretion, until the age of twenty-five years, if male, and of twenty, if female; at the expiration of which period or periods, we will permit him, her, or them, (as the case may be,) to be sent by the colonization society to Africa—or if the said society have not means sufficient for the purpose of transportation thither, we will either furnish them ourselves or hire the said wards to the lowest bidder in relation to time, for the purpose of raising them; when we will assign the said ward or wards, in our own hand writing, to the colonization society, to be by it transported; and provided it shall transport it, or them, to Africa, it or they, and its or their posterity to remain there forever.

We also agree, that should the said ward or wards have issue before its, or their wardship expire, the said issue shall be considered as free born, and the said ward or wards shall be permitted to take said issue with it or them to Africa, there to remain forever.

We also agree, that the principles of this compact shall take effect, in each case, on the 4th day of July of the year in which we severally subscribe our names, or as much earlier as we may please; which date shall be written under them.

We also agree, that if, at the expiration of the above mentioned period or periods, the said ward or wards, or either of them, shall refuse to go to Africa, it or they shall be subject to our orders and disposition or the orders and disposition of the person or persons to whom it or they would have belonged, and its or their condition considered the same, in all respects as it would have been, had no provision been made for its or their freedom and transportation to Africa.

4. The officers of this association shall be a President, Vice President, Secretary, and as many Managers as there are counties in this state: provided, one can be obtained in and for each county, seven of whom, including the President, Vice President, and Secretary, or either of them, each of whom shall be considered, ex officio, members of the board of managers, shall constitute a quorum and may do the business of the association, except the election of officers at the annual meetings, when, at each, all the officers of the association shall be elected by a majority of the members present. If it be practicable, there shall be a manager in each county in the state, whose duty it shall be to make known and promote the objects of this association, and hold a paper for the purpose of obtaining subscribers to it. But should there not be a manager or other agent in and for each county, the representative to the state legislature from such county, shall be requested to make public the objects of this association, and act as its agent. And such manager or agent is required to report to the association at each of its annual meetings, either personally or by proxy.

5. Should it be thought calculated to promote the objects of this association, the manager or agent, in each county, may form an association, subordinate and auxiliary to it, with a President, Vice President, Secretary, and three Managers, the acts of which, as such, shall be considered in all cases, as obligatory as those of this; and which shall report to this association at its annual meetings.

6. It shall be the duty of each officer, agent or other person holding a paper for subscription, to take special care of the same—it being a legal voucher of importance; and take such particular notice of the act of subscribing, in each case, as to be a competent witness, should the fact be made a matter of record.

7. This association shall meet annually at Frankfort, on the day of the annual meeting of the colonization society of Kentucky.

8. These regulations shall not be altered or amended, except at an annual meeting, by a vote of two thirds of the members present; and they shall never be so altered or amended as to defeat the object for which the association is formed.

To all which we agree, and subscribe our names, with the day and date written under them, from which it shall take effect in our several cases.

To the honorable the Legislature of the Commonwealth of Kentucky:

The undersigned petitioners citizens of this Commonwealth respectfully represent.—That they have become parties to an association, denominated "The Ashmun Association;" having for its object the gradual and voluntary emancipation of slaves, and for other purposes, which are detailed in the articles of association, that will be, herewith, submitted to your honorable body.

And they pray that such law or laws may be passed as will render effectual the purposes of the association.

From the same paper of the 2d. inst.

TO FREDERICUS.

SIR: I have read with much interest and pleasure, your remarks and scheme of emancipation and transportation of the African slaves in this Commonwealth to their native country, which appeared in the last Observer. For one, I heartily coincide with you, that the public mind is prepared for the reception of such a scheme, and am, as one who has an interest in slaves, ready to subscribe to your "regulations," provided we cannot devise a better and more effectual system of emancipation and transportation of the African slaves of this Commonwealth to the coast of Africa.

Then, I would observe, in relation to the "regulations" of the contemplated "Ashmun Association," that there are two objections which I shall offer; after which, propose an amendment or two for your consideration and the public investigation.

The first objection is, the plan is too weak and ineffectual to accomplish much: for not many, I apprehend, who own large numbers of slaves will join the Society. It would be like a sailor wishing to save a leaky ship by dipping the water out by cup fulls.

Secondly, it is too unequel: for a few would bear all the burthen of the great work, and all reap the benefits.

I would suggest, therefore, a more effectual and equitable system in addition, namely, that the legislature pass a law raising a tax of one per cent. on this kind of property, for the lawful and express purpose of sending to Africa all those persons of color under thirty years of age, who are now free and willing to go, and those who may be manumitted for that purpose; and then to appropriate the residue of the fund, if any, to purchasing the young male and female slaves under the ages of twenty-five and twenty years who shall be sent to Africa at those ages, the males twenty-five, the females twenty, provided they will go, and if not, to be hired out for the good of those who will go—this fund, when raised, to be called the African fund. This I would attach to the memorial.

These remarks, amendments, &c. imperfect as they are, are submitted for the present.

"LEGION, *For I am Many.*"

FOREIGN NEWS.

ENGLAND.

A high state of excitement continues to exist among the people of England. On the trial of the rioters at York, an army of constables, together with a large military guard, was necessary in order to defend the court from the fury of the mob. Indeed this formidable escort was once attacked and the rescue of the prisoners was prevented only by hurrying them to the jail.

The reform Bill is still undecided. A compromise is talked of. The King, it appears, trembles from apprehension of the consequences of carrying the bill in the house of Lords by the creation of new Peers.

A compromise which shall render the bill less acceptable to the populace than the one that is now before Parliament, it appears to us, will only produce greater, instead of allaying the excitement which now exists.—*Rochester Observer.*

The Representatives of the five great powers had agreed upon an extension of the term fixed for the exchange of the ratifications of the treaty relating to Belgium and Holland; and despatches from the British ambassador at St. Petersburgh, contain unqualified assurances of a desire on the part of Russia, to maintain the peace of Europe. Active preparations for war however, continue both on the part of the Belgians and the Dutch.

The cholera appeared to be on the decrease in England. On the day of the date of the last report, the whole number of new cases in Newcastle, Sunderland, Gateshead, North Shields, Tynemouth and all other places visited by the disease, was only twenty-six; deaths nine; recoveries, thirty-four; remaining, one hundred and fifty-three. The whole number of cases in all the towns, from the commencement, was 1746, and of deaths, 597.

The affairs of Portugal remained in the same state as at our previous dates. Don Miguel continued very active in his preparations for defence; but the friends of Don Pedro are sanguine that a large proportion of Don Miguel's troops are prepared to desert him, and to join their expedition as soon as it shall land.—*N. Y. Observer.*

SUMMARY.

APPOINTMENTS BY THE GOVERNOR.—*Thomas T. Crittenden*, Circuit Judge, for the district of Jefferson and Oldham, in place of C. M. Cunningham, resigned.

John F. McCurdy, Secretary of the Commonwealth, in place of T. T. Crittenden, appointed a Judge.

Charles S. Morehead, Attorney General in place of James W. Denny, resigned.

SOVEREIGN, who lately murdered his wife and five of his six children, in Gore District, Upper Canada, committed the act in a state of intoxication, and procured the liquor at the tavarn of his own brother. He made several attempts to kill himself, but was prevented, and committed to jail, and has since committed suicide.—*Genius of Temperance.*

Cohen, a learned Jew, has prepared for publication, under the patronage of the King of Denmark, a new Concordance of the Hebrew Scriptures, with points, and including the proper names and particles.

Union of Gambling and the State.—The following is from the New Orleans Emporium, of Feb. 1st.

State Legislature.—House of Representatives. A petition was presented yesterday, by Mr. Bernad, of Feliciana, on behalf of the citizens of West Feliciana, requesting licenses to establish *Gambling Houses* in their parish. This petition was read and referred to the committee of ways and means. *Query.* Will infidels oppose a union of this sort?

The Infidels in New York have started a Sunday newspaper, to revile religion. The price is put low that it may circulate amongst the poorer class of people.

OBITUARY.

DIED—In this city, on yesterday morning, of pulmonary consumption, Mr. ROBERT MCNITT, JUN.

Truly the ways of Providence are inscrutable. This is the third youth that has been removed by death from this afflicted family, within considerably less than one year. But in the case of each one of them, as the summons came for his removal, there has been the best foundation for the belief, that it was a mere exchange of a state of imperfection and an abode of sorrow and tears, for a state of perfect personal holiness, and a residence in that blissful world where suffering can never exist. So true, in the case of these dear brethren, is the sentiment of the poet,

"Behind a frowing providence
He hides a smiling face."

The subject of this brief notice had, for several years, been a consistent professor of the religion of Jesus Christ. As a Sunday School teacher, as a member of the various benevolent institutions which now beautify and adorn the church, he appeared ever the same cheerful, active, devoted follower of the Redeemer. His death has left a chasm in the circle of friends among whom he was wont to labor and to pray which cannot be easily filled. May we who knew his virtues and who mourn his early departure, learn wisdom from this solemn dispensation of a righteous providence.

On Sunday night last, Miss MARY LEGRAND, daughter of Mr. Abner Legrand of this city.

[COMMUNICATED.]

DIED—Near Elkton, Todd County, Ky. on the 3rd. inst. Mrs. ELIZA W. PIERCE, wife of the Rev. J. J. Pierce, in the 28th year of her age. She bore her illness not only with fortitude, but with entire resignation, giving the fullest proofs of the consolation, and support of religion, in a sick and dying hour.—Her hopes were strong, her evidences clear, and she died in the triumphs of faith.

At Milton, Mass, on the 16th ultimo, Hon. JONATHAN RUSSEL, aged sixty, one of the American Commissioners at Ghent, afterwards Minister to Sweden, member of Congress. &c.

On Monday the 20th ult. as the stage coach was passing between Mount Pleasant and Donegal town, Pa. one of the passengers was heard to moan, and on immediate examination, found to be dead. The unfortunate man it appears was Mr. M'Farland of Versaills, Ky. The Westmoreland Republican states, that on examining his pocket book, it was found to contain $8,000 in cash.—*Political Examiner.*

West Lexington Presbytery.

The Presbytery of West Lexington will meet at Pisgah Church, on the first Wednesday of April. As the Sessional reports will be called for, the Sessions will therefore be careful, in sending up their statistical reports. And it is particularly enjoined upon the ministers and sessions to come prepared to pay the sums required for the Commissioners' Fund, viz.

Lexington 1st Church,		$20
M'Chord,	do.	15
Pisgah,	do.	15
Frankfort,	do.	15
Versailles and Greer's Creek Church,		15
Bethel Church,		10
Woodford	do.	10
Nicholasville and Clear Creek Church,		10

All other Churches, each *Five Dollars*, unless excused by a vote of Presbytery.

Advertising Patronage.

It is very desirable to us, that the advertising patronage of the Luminary should be increased. We hope the friends of the paper will lend us their aid in effecting this object. We speak from correct information, when we say, that the Luminary has a more extensive circulation than any newspaper west of the Alleghanies. Advertisements left at the office, or at *A. T. Skillman's* Book Store, will be promptly inserted, at the usual rates.

CLASSICAL & SELECT SCHOOL.

Mr. G. Whipple

PROPOSES opening a School, for Males and Females, in the new building, nearly opposite Van Doren's Collegiate Institute.

Having had experience as a Teacher, in one of the best institutions in the State of New-York, he flatters himself he shall be able to give satisfaction to those parents who may entrust him with the education of their children.

TERMS.

Reading, Writing, and Spelling,	$3 50 per qr.
Arithmetic, Book-Keeping, English Grammar, and Geography,	$4 50 "
History, Ancient and Modern, Rhetoric, Logic, &c.	$5 00 "
Natural and Moral Philosophy, Geometry, Algebra, Latin and Greek,	$6 00 "

REFERENCES.

Rev. N. H. HALL,	Dr. J. SCOTT,
Rev. B. O. PEERS,	T. T. SKILLMAN,
J. M. MCCALLA, Esq.	A. T. SKILLMAN,

The first quarter will commence on Monday the 26th inst.

Lexington, March 12th, 1832. 37-tf.

Sunday School Books.

AN ample supply of the above Books will be kept at the American Sunday School Union Depository on 5th cross street, between Main and Market sts. and opposite Beer's Tavern, Louisville, Ky by

JOHN PAGE SMITH, Book Agent.

March 1st, 1832.

☞Printers in the West, friendly to the Sunday School cause, are requested to publish the above notice in their papers.

FOR SALE,

A FARM, containing near one hundred and forty acres of good land, lying in the vicinity of Nicholasville, Jessamine county, on which is an elegant brick house, and other necessary improvements, and a good apple orchard. Persons wishing to purchase, are requested to make immediate application. For further particulars apply to the owner on the premises.

JOHN L. PRICE.

Feb. 20th, 1832. 35-3m.

POETRY.

For the Western Luminary.

The Works of God.

When I consider the heavens, the works of thy fingers; the moon and stars which thou hast ordained; what is man that thou art mindful of him? or the son of man that thou regardest him?

Infinite God! Eternal Pow'r!
Thou fill'st immensity's wide space;
Uphold'st all beings every hour,
And present dwell'st in every place.

Above, around, thy works extend,
Beyond imagination's reach;
In vain my thoughts would comprehend,
Its swiftest wings my fancy stretch!

System on system,—orb in orb,
Deep in immeasurable space,
Concentric move, nor yet disturb
Each its appointed path and place.

Swifter than subtlest thought can fly,
They move magnif'cently their rounds;—
Each in its own bright lofty sky,
Through vast creation's mighty bounds.

Ten thousand suns beam forth their light:
How bright, how glorious is the view,
Presented to created sight,
Obedience, Faith, and Love to woo!

What gives revolving world's to move,
Nor deviate from the paths assign'd?
Thy Spirit, pow'r, around, above,
All energizing speed and bind;—

Pervade and act—support—sustain
The whole—each part—each world—each orb;
Order and Law through all maintain,
And each licentious movement curb.

When thus my soul thy works surveys,
Trembling my heart within me lies;
Scarce dares to hope in Him—whose ways
Are trac'd thro' bright, unnumbered skies.

O wilt thou, God! from thy high throne,
Regard with favour such a worm;
Me as thy creature deign to own,—
A covenant of mercy form?

My conscious heart would fearful pause,
Ere it presumes to supplicate
A boon from Thee, Thou First Great Cause,
Whose works thy glory indicate.

With conscious sin within o'erwhelmed,
Trembling my eyes to Thee I raise;
Wilt thou not spurn me, Lord, condemn'd,
Nor deign t' accept my humble praise?

No—Thou art kind as well as great,
Thy goodness prominently shines,
Nor less than pow'r and lofty state,
Appears in all thy vast designs.

See beauty in the glowing star,
See mercy in the falling rain,—
The springing grass—the herbs—the care
Express'd for all that live,—for Man.

Be hush'd in Hope, my fearful breast;
A Father's care o'er all extends,
To make his whole creation blest;
To meanest creatures condescends.

Who would not love Thee, gracious Lord?
Who would not fear Thee, glorious King?
Who will not humbly trust thy Word?
Who will not thy high praises sing?

O, all ye Nations, raise your voice;—
Thou glorious Heav'n,—all ye that breathe
The air, or swim the flood,—rejoice;
Worship Him all above—beneath.

J*****.

[Selected for the Western Luminary, by W. F., Pickens county, Alabama.]

The Land of our Birth.

There is not a spot on this wide peopled earth,
So dear to the heart as the land of our birth:
'Tis the home of our childhood, the beautiful spot
Which memory retains when all else is forgot.
May the blessing of God
Ever hallow the sod,
And its valleys and hills by our children be trod.

Can the language of strangers, in accents unknown,
Send a thrill to our bosoms like that of our own?
The face may be fair, and the smile may be bland,
But it breathes not the tones of our dear native land.
There's no spot on the earth
Like the land of our birth,
Where heroes keep guard o'er the altar and hearth.

How sweet is the language which taught us to blend
The dear names of parent, of husband, and friend;
Which taught us to lisp on our mother's soft breast,
The ballads she sung as she rock'd us to rest.
May the blessing of God
Ever hallow the sod,
And its valleys and hills by our children be trod.

May Columbia long lift her white crest o'er the wave,
The birth-place of science, the home of the brave:
In her cities may peace and prosperity dwell:
May her daughters in beauty and virtue excel:
May their beauty and worth
Bless the land of their birth,
And heroes keep guard o'er the altar and hearth.

EDUCATION.

From the American Annals of Education.

School Government.

Extract from a "Lecture on Moral Education," delivered before the American Institution, in August last, by Mr. Abbott, of Boston.

The first step which a teacher must take, I do not mean *in* his course of moral education, but before he is prepared to enter that course, is to obtain entire, unqualified submission to his authority. We often err when designing to exert a moral influence, by substituting throughout our whole system persuasion for power; but we soon find that the gentle, winning influence of moral suasion, however beautiful in theory, will often fall powerless upon the heart, and we then must have authority, to fall back upon, or all is lost. I have known parents, whose principle it was not to require any thing of the child, excepting what the child could understand and feel to be right. The mother, in such a case, forgets that a heart in temptation is proof against all argument; and I have literally known a case where the simple question of going to bed required a parental pleading of an hour, in which the mother's stores of rhetoric and logic were exhausted in vain. Teachers too, sometimes resolve that they will resort to no arbitrary measures. They will explain the nature of duty, and the happiness of its performance, and lead their pupils to love what is right without bringing in the authority of arbitrary command. But the plan fails. However men differ in their theories of human nature, it is generally agreed by those who have tried the experiment, that neither school nor family can be preserved in order by eloquence and argument alone. There must be authority. The pupils may not often feel it.—But they *must know that it is always at hand*, and the pupils must be taught to submit to simple *authority*.—The subjection of the governed to the will of one man, in such a way that the expression of his will must be the final decision of every question, is the only government that will answer in school or in family; a government not of persuasion, not of reasons assigned, not of the will of the majority, but of the will of the one who presides.

The experiment has been tried of a republican form of government in schools, and has been in some instances highly successful. But let it be observed, it is the republican form of government alone. I do not believe that the experiment of a government, republican in reality, was ever tried in any school. I mean by a really republican government, the relinquishment of the concerns of the school into the pupils' hands—so that the teachers may stand entirely aloof, feeling no responsibility except in the duties of instruction.—A republican form may succeed, where the teacher has the genius to govern the school himself, through all the machinery of the forms. In such cases the forms may do much good; but the real, honest, bona fide surrender of a literary institution into the hands of its pupils, is an experiment which I believe no projector has yet been bold enough to try.

Although the principal of the school must thus really have full control, I do not mean that the tone and manner of authority are to be generally employed in the management of the school. They doubtless ought very seldom to be employed. What I contend for is, that the authority itself should exist—and be appealed to frequently enough to show its existence and its power. All the ordinary arrangements of a well regulated school will go on without it. A request will be complied with as implicitly as a command obeyed. But in order to feel safe and strong, the teacher must always possess power to which he knows he can at any time appeal. And it is not useless, while it lies dormant. The government of the United States employs its hundreds of workmen at Springfield and at Harper's Ferry in the manufacture of muskets. The inspector examines every one as it is finished, with great care. He adjusts the flint—and tries it again until its emitted shower of sparks is of proper brilliancy,—and when satisfied that all is right, he packs it away with its thousand companions, probably in their boxes in quiet obscurity forever. A hundred thousand of these deadly instruments form a volcano of slumbering power, which never has been awakened, and which we hope never will be. The government never makes use of them. One of its agents, a custom house officer, waits upon you for the payment of a bond. He brings no musket. He keeps no troops. He comes with the gentleness and civility of a social visit. But you know, that if compliance with the just demands of your government is refused, and the resistance is sustained, force after force would be brought to bear upon you, until the whole hundred thousand muskets should speak with their united and tremendous energy. The government of these United States is thus a mighty engine, working with immense momentum, but the parts which bear upon the citizens conceal their power by the elegance of the workmanship and by the slowness and apparent gentleness of their motion. If you yield to it, it glides smoothly and pleasantly by. If you resist it—it crushes you to atoms.

Such ought to be the character of all government. The teacher of a school especially must act upon these principles. He will be mild and gentle in his manners; in his intercourse with his pupils he will use the language and assume the air, not of stern authority, but of request and persuasion. But there must be authority at the bottom to sustain him, or he can do nothing successfully, especially in attempting to reach the hearts of his pupils. As to the means of obtaining the proper ascendency, I am not now to speak; only of its absolute necessity, in order to enable us to do any thing efficiently in cultivating the heart.

The first reason why it is necessary is this.—First, the man who has not the full, unqualified, complete control of his scholars, must spend his time and wear out his spirits in preserving any tolerable order in his dominions; and secondly, he who has not authority will be so constantly vexed and fretted by the occurences which will take place around him, that all his moral power will be neutralized by the withering influence of his clouded brow. To do good to pupils, our own spirits must be composed and at rest: and especially if we wish to influence favorably the hearts of others, our own must rise above the troubled waters of irritation and anxious care.

INTEMPERANCE.

From the Journal of Humanity.

Intemperance and Crime.

Statements from the Chaplain of the Connecticut State Prison, showing the connexion between Intemperance and Crime. February, 1832.

More than thirty convicts have been committed to the Connecticut State Prison, during the last thre years, for the crime of manslaughter, or an "attempt to kill." This is more than one out of every ten that have been sent to this prison, for any crime whatever, during the same period.

Learning these facts from an examination of the Prison Records, and having ascertained from a previous examination of the convicts, that more than three fourths of the whole number had been persons of intemperate habits, I was curious to know what proportion of those crimes which had been committed under the influence of anger, and whose aim was the extinction of human life, had been perpetrated while the passions which urged to them were inflamed by ardent spirits.

The following is the result of my inquiries on this point:

1. Of the whole number, whose crime was manslaughter, or attempt to kill, *not one* denied that he had been drinking intoxicating liquor the day that the crime was committed.

2. All but *two or three* of this class of convicts confessed that they had been habitually intemperate.

3. The same individuals confessed, with scarcely an exception, that they had been drinking ardent spirits at least so as to produce considerable excitement within half an hour of the time of their committing their crimes; and that the time in the day when their crime was committed, was either in the afternoon or evening, generally the latter.

Before I had half finished my inquiries, I thought I had collected facts enough of such a character, as to make almost any drunkard pause before he drank again, were he to see them.

The following are a specimen of the facts to which I allude:

A, for many years an habitual drunkard. Killed a man in the evening, after both had been drinking till they hardly knew what they were about. Is sure he would not have hurt a hair of his head, had he been sober, for they had been good friends before. While lying in jail, he says, he drank all the rum he could get, and though he expected to be hung, he had no more thought about his soul, than if he had been a beast.

B, in prison for life. Once a respectable mechanic—provided well for an interesting family. Rum, serving as fuel for his angry passions, was his ruin.

C, an intelligent man of middle age. Has a wife and seven children. Rum was the demon, that kindled the fire of discord between him and the wife of his bosom, whom before he had tenderly loved, and led him to attempt to destroy her life. He is torn from his family and sentenced to remain in prison as long as he lives.

D, used to drink from a pint to a quart of spirits in a day. This took away much of his earnings—and made him ready for any crime.

E, was sentenced to 18 months imprisonment for breaking into a store, solely for the purpose of stealing brandy to drink.

F, is a convict for life. Has repeatedly, when intoxicated sought the life of others. When sober, he was kindhearted, industrious and harmless; when drunk he was a savage, and the terror of the neighborhood.

G, ruined himself by intemperate drinking.—In writing to his mother, the other day, he expressed a wish "that his fall might be a loud warning to those of his acquaintance who take the social glass, or go to the solitary bottle."

H, a young man, once in good business, earning \$20 per month. Might now have been worth \$1000, and enjoying his liberty, had he let rum alone.

I, scarcely out of his teens, yet now in prison for the third time, and for life. To use his own vulgar expression, for describing a vulgar doing, "he drank rum enough to scald a hog in, the day he committed his last crime."

K, from pious and respectable parents. Young, prepossessing, and intelligent. Has lost four good situations as clerk in a store, solely on account of his intemperate habits. His friends know not where he is; nor will they, because he will not tell who, nor where they are. It is melancholy to think how he used to leave his seat in church unoccupied, when he might have heard the truth from an excellent preacher, and spend his Sabbaths in going from tavern to tavern, in the city, drinking, swearing, steeling his heart for almost any crime.

L, recollects to have been serious, and prayerful, when a lad. When a little farther advanced in life, he was urged by another to go with him to a tavern, and spend his Sabbath evenings. He did so, and did not stop in his downward career, till he spent the whole Sabbath in the same manner—became unfit for business on Monday—sunk down to be a perfect sot—and is at this moment as bitterly opposed to religion as almost any man that I know of.

M, was in the habit of carrying a bottle of rum with him in his pocket to church; and at noon he would collect a company of young men and walk with them to a spring, where they soon found the bottom of the bottle. Rum ruined him. He tells a painful story about his father. Once he became concerned for his soul, and began to pray in the family; but as soon as he got in the habit of going to a distillery in the neighborhood, he lost all seriousness, left off praying, and finally went out of the world a poor, miserable drunkard.

Drinking Song.

"Fill the cup, the bowl, the glass,
With wine and spirits high;
And we'll drink, while round they pass,
To—Vice and Misery!

Push quckly round the draught again,
And drain the goblet low;
And drink, in revelry's swelling strain,
To—Reason's overthrow!

Push round, push round, in quickest time;
The lowest drop be spent,
In one loud round, to—Guilt and Crime,
And Crime's just punishment!

Fill, fill again! fill to the brim,
To—Loss of honest fame!
Quaff, deeper quaff! while now we drink—
Our wives' and children's shame!

Push round and round, with loudest cheers
Of mirth and revelry!
We drink to—Woman's sighs and tears!
And—Children's poverty!

Once more! while power shall yet remain,
E'en with its latest breath,
Drink—To ourselves Disease and Pain,
And Infamy and Death!"

MISCELLANY.

Fashion.

One could scarcely believe, to look on dame fashion, with all her winning airs, she could be so tyrannical a mistress, as she truly is. She requires such unceasing drudgery, such low servitude, such pain of body, and such racking of mind, that were it not for her fascinating look, and bewitching wile, her votaries would soon emancipate themselves from her dominion. She not only puts her leading strings about the miss in her teens, but she enters the parlors of the great, and enjoins a heavy tax. The texture of the curtains, the arranging of the mantle-piece, and the figure of the carpet, alike declare that the irrevocable decree of fashion has gone forth—not satisfied here, she enters the drawing-room, and spreads her luxuries, till her burdened stomach, wearied with action, calls in the aid of foreign powers, to fit her for new impositions. With her fair speeches, "she not only deceives the hearts of the simple," but she boldly tells those, who are forbidden to conform to the "fashions of this world," that they will *lose their influence*, will be called bigots, and not be *respected*, if they do not submit to her sceptre! She pompously enters the house of God, intrudes herself into every pew and pulpit, and seats herself at every communion table, decorating the head of the communicant, with "gold and pearls and costly array." To the poor she shows no mercy. She takes the fuel from the hearth, the food from the table, and the rent from the landlord, to furnish a splendid dress, and hang out some false appendage of *respectability* within. In short, as it respects our little planet, she is omnipresent, assuming any shape that best suits her convenience, and telling any story that will give her most power.—*Genius of Temperance.*

Fear of the moral influence of females.—And wherefore is it that the moral influence of females should be so much dreaded? Why is it that *woman* must not protest against the vices that invade her fireside, mar her peace, and blight her hopes? Why so many sneers against female temperance societies, and whence the squeamishness that would keep women in ignorance of the wretchedness to which many of their sex are subjected, and many more are still exposed? Why may they not be apprised of the dangers that surround them? And why should they not learn to guard their daughters and admonish their sons? Why is it that woman cannot wield a pen to rebuke vice or protest against oppression, without throwing whole neighborhoods in consternation? Why? but because *female influence* is that formidable battery that *vice* most dreads, that Satan and his children most fear? What female that loves the cause of virtue and humanity will not take courage from the very *fact*, that a virtuous female influence is, of all things, the most bitterly *opposed*, to exert that influence to the extent of her power.—*Female Advocate.*

Men of business, or busy men.—There are some, whose restless, insinuating, searching humor will never suffer them to be quiet, unless they dive into the concerns of all about them: *they are always outward bound, but homeward never; they are perpetually looking about them, but never within them;* they can hardly relish or digest what they eat at their own table, unless they know what and how much is served up at another man's; they cannot sleep quietly themselves, unless they know when their neighbor rises and goes to bed; they must know who visits him, and who is visited by him—what company he keeps—what revenues he has, and what he spends—how much he owes, and how much is owed to him. And this, in the judgment of some, is to be a man of business; that is, in other words, to be a plague and a spy, a treacherous supplanter and underminer of all families and societies.—*South.*

A good tune.—The criterion of a good tune is, not its pleasing a scientific ear, but its being quickly caught by a congregation. It is, I think, by singing, as it is by preaching: a fine judge of composition will admire a sermon, which yet makes no manner of impression upon the public mind, and therefore cannot be a good one. That is the best sermon which is adapted to produce the best effects; and the same may be said of a tune. If it correspond with the feelings of a pious heart, and aid him in realizing the sentiments, it will quickly be learnt, and sung with avidity. Where this effect is not produced, were I a composer, I would throw away my performance, and try again.

How Editors are Rewarded.—The following statement is from an editorial article in the London World of Nov. 15.

It is more than four years and a half since the first number of the *World* appeared. At that time there was not a single newspaper in London, favorable to the Evangelical Dissenters. There is now no one (if we except the *Record*) which ever refers to them in an uncandid or disrespectful manner.

There is no institution supported by this class of Dissenters, the interests of which we have not advanced. The London Missionary Society, the Baptist Missionary Society, the Christian Instruction Society, the Sunday and British and Foreign School Societies, and the Tract Society especially, have received from us at all times assistance, which, at one period, their managers were ready and eager to acknowledge. * * *

A sum of money far exceeding six thousand pounds has been expended in the establishment of this paper, and to this hour *it does not yield a sixpence in remuneration to its Editor*, or as interest for the capital expended upon it.

Troubles of an Editor.—Our readers will pity us, when we inform them, that we have received letters from obliging and worthy patrons, requesting us to pursue in our labors two opposite courses. What can we do in such a dilemma? We cannot fully please both friends, of opposite opinions. The case is trying. We have no other way of proceeding in our business, but by consulting what is duty, and if our brethren are not entirely satisfied with our decision in the case, we ask them to pardon us if we make a wrong decision, thus to help us in bearing our burden.—*Christian Watchman.*

Say nothing respecting yourself, either good, bad, or indifferent; nothing good, for that is *vanity;* nothing bad, for that is *affectation;* nothing indifferent, for that is *silly.*

Never chase a lie, for if *you* keep quiet, *truth* will eventually overtake it and destroy it.

Ardent spirits.—The amount of ardent spirits imported into the United States in

1824, was	5,285,047 gals.
1825	4,114,046 gals.
1826	3,322,380 gals.
1827	3,465,302 gals.
1828	4,446,698 gals.
1829	2,462,303 gals.
1830	1,095,488 gals.

TEMPERANCE TAVERN.

FOR the satisfaction and information of those that have patronized my house heretofore as a house of entertainment, and also that those who may think of calling on me in future may not be disappointed, I take this method of informing the public that I no longer keep in my house, as a beverage, any description of ardent spirits, as I do conscientiously consider the use of them not only unnecessary, but injurious, to the social, civil, and religious interests of the human family, both as it respects their temporal and eternal interests. G. H. BRISCOE.

Mercer County, Ky. Oct. 10, 1831. 15-tf

SHELBY FEMALE ACADEMY.

THE third quarter of this institution will commence on Monday the 5th inst. The teachers of this Seminary have had a long experience in the instruction of youth, and they think it only necessary to offer their pledge that they will, as heretofore, most faithfully endeavour to discharge their obligations to the public. With respect to accommodations and the advantages afforded to our pupils by means of apparatus for illustration, &c., parents and guardians are respectfully invited to visit the Academy and judge for themselves, whether they are not *at least* equal to any similar institution in this city.

The terms of this institution are

For board, and all other expenses, including *pew rent* and use of the piano, \$30 per qr. of 12 weeks.
For the first class, including chemical substances, &c. \$8 per qr.
For the second class, including several studies combined with the first class, \$6 per qr. For all others \$4 per qr.
In the preparatory school \$2 50 are charged per qr.
For instruction on the piano \$10 per qr.
For French, by an accomplished teacher \$8 per qr.
For drawing and painting 8 " "
12 1-2 cents per qr. will be charged for quills, ink, slate-pencils, &c.

Reasonable deduction will be made for absence caused by sickness. Those who choose to have their daughters attend but half the day will be charged but half price, except in music, drawing and French.

J. WARD, *Principal.*

Feb. 1st. 1832. 31-tf.

"It is easier to promise than to perform."—*Old Proverb.*

FEMALE EDUCATION.

ALBAN S. HOUSLEY,

PURPOSES opening a Female School in Lebanon, on the second Monday of March next; in which will be taught the rudiments of an English Education, such as, Reading, Writing, Arithmetic, English Grammer, Geography, History, &c. The year to be divided into two sessions, of five months each; and no student will be received for a less term than a session; —except, by *special* agreement.

TERMS.

For Reading, Writing, Arithmetic, &c. per session. \$5 00
" English Grammar, Geography, History, &c. per ses. 7 50

January 12th, 1832. 29-tf.

JOHN M. HEWETT,

TRUSS, BANDAGE, RIDING GIRDLE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel, Corner of Short and Main-cross Streets, Lexington, Ky.

TRUSSES of all descriptions for every kind of rupture. Suspensory or scrotal bandages. Riding Girdles of all kinds (with and without springs,) with private pockets, Medical Pocket Cases for phials or Instruments. Ladies' and Gentlemen's Back-stays. Silk, Morocco, and Buck-skin Suspenders, a large assortment upon an improved principle. Female or Parturition Bandages. Uterine Compress Bandages, a late invention, of great importance to those who practice Midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

The above articles will be sold low for cash, wholesale or retail.

Lexington, November 30, 1831. 22-tf.

Calvinistic Magazine.

THE four first volumes of the Calvinistic Magazine, can be had at the Book Store of A. T. SKILLMAN. Price \$1 per vol. to those who take all the four volumes. \$1 25 to those who take a single volume. Lex. Oct. 12, 1831. 15-tf.

MERCHANT TAILORS' FASHIONABLE STORE.

Williams & Wilson,

HAVE just received from the Eastward, in addition to their former stock, a splendid assortment of Fall and Winte goods, consisting of

London Blue, Black, Olive, Green, Brown, Clare Mulberry, Gray, Drab, &c. Fancy coloured Cassimeres of various descriptions; New style Lyons' cu figured silk velvet vestings; Fancy silk vestings of various descriptions; fashionable, plain, and fancy cravats, gloves, &c.; Fancy silk pocket handkerchiefs suspenders, stocks, shirt collars, &c.

All of which they will sell low for cash. They pledge themselves that their work shall be executed in a manner not inferior to any in the United States. They return their thanks to their friends for their liberal patronage, and earnestly solicit them to call and examine for themselves All orders from a distance will be thankfully received and promptly attended to. Paris, London, New York, and Philadelphia Fashions just received. Employers wishing to obtain A. F. Saguezs' paten system of cutting, from New York, or report of Fashions, can obtain it of us as we are his Agents.

N. B. To journeymen the highest prices will be given.

Lexington, Sept. 20, 1831. 12-tf.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adjoining the first Presbyterian Church So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful parts of a complete education will be taught. Tuition \$35 per year for all the classes excep such as are simply taught reading, writing, geography and rithmetic; for those tuition will be \$25. Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.

Lexington, April 4th, 1831. 40-tf.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

New Goods;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead by the single keg or quantity, for sale*

Lexington, Ky. May 11, 1830. 45-tf.

NEW GOODS.

THE subscriber is now opening at his Store in Lexington opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia*, and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange fo goods. G. CHRISTY.

Lexington September, 7 1831. 10-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

☞Arrearages must be paid before the paper can be discontinued.

☞Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞All communications must be post paid, except letters from Agents remitting subscriptions.

☞All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞Advertisements inserted at the usual rates.